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The Japanese Social Organization. By WILLIAM EDMUND LAMPE.
(Princeton, N. J.: University Press, '10. Pp. 84. 50c.)

The value of such studies as Dr. Lampe here presents is manifest when we consider how very large is the class of writers who, by the distortion of flattery, add darkness to what is clear to the thorough student. The lackadaisical school would have us believe, at the one extreme, that Japan is "the land of dream and enchantment . . . its people not of this world," and, at the other, that it is "impossible for foreigners to understand the operation of the mind of the Japanese, and equally difficult for them to understand ours." After seven years' residence in Japan, Dr. Lampe proceeds to show that such affected humility is absurd. Indeed, the consensus of scholars who go beneath the surface finds Japanese human nature normal, and exactly like our own. Environment, education, traditions, and inheritances have varied from ours, but evolution and history in the Japanese archipelago show the same phenomena as elsewhere on earth.

The matter in this pamphlet is arranged under the three heads: The social history; The social structure; and, The changing social order. Notes and authorities are abundant.

The Japanese have no written history before the eighth century, and their boasting statements of "twenty-five centuries" of national existence cannot be taken seriously. Indeed one of their vital needs is a greater love of truth and a hotter passion for historic reality. They are as children, for the most part, when dealing with the past. Academic freedom in handling the dogmas that rest on the central idea in their system—Mikadoism, or the heavenly origin of the imperial line—is not yet permitted, despite all their talk of mental freedom. Dr. Lampe sketches their history with clearness and accuracy. He shows the vast, almost unspeakable debt of Japan to China; yet, with great borrowings, there have been great originality and much adaptation. Civilization is communal, not individual. The family is the unit of society, but ancestor worship was unknown in Japan until borrowed from China. From 1603 A.D., under the dual government of a powerless Mikado in Kyoto and an almost all-powerful Shogun, or military ruler in Yedo, until 1868, the elaborately subdivided social system was fixed. Samurai, or two-sworded gentry, who paid

no taxes; farmer (the chief taxpayer); artisan; and trader, formed the four grades of society. The latter was despised, and having little or no social standing until 1871, when feudalism was abolished, it is not to be expected that commercial morality in Japan will be equal, in one generation, to that of China where for two millenniums the merchant has been respectable. In the changing order the merchant is rising, for the general process is a leveling one. Class distinctions have been abolished. Japan is rapidly becoming supreme in the East-Asian carrying trade. Japan being virtually without a religion, the men who wear modern clothes and handle battleships and rifles are attempting to keep an ethical foundation on Mikadoism, thus dooming the national intellect to sterility.

Despite limitation of space, Dr. Lampe should have told of the recurrent famines that swept off millions and kept the population stationary for a hundred years.

Most excellent as a corrective to Hearn and the school of panegyric writers, this judicious and illuminating monograph would have been richer had the economic features been more fully treated.

WILLIAM ELLIOT GRIFFIS.

Ithaca, N. Y.

Expansion of Races. By CHARLES EDWARD WOODRUFF. (N. Y.: Rebman Company, 1909. Pp. xi, 595. \$5.)

The following communication addressed to the Managing Editor of the BULLETIN was sent to Prof. Charles A. Ellwood, and has been forwarded by him to the Managing Editor. It is published at Professor Ellwood's request, and in the interest of a fair hearing to both sides of a controversial question.

Managing Editor,
Economic Bulletin:

SIR: In the review by Professor Ellwood of my book *Expansion of Races* (BULLETIN, II, pp. 393-397) there are a few errors which should be corrected. The reviewer regrets that psychic factors were ignored because they "make man more or less of an exception among animal species." The basis of the book is a protest against that very idea which is so commonly assumed in sociologic and